

PROTESTANT CONTROVERSY.

Professor John Moore, of the Boston Presbytery, is a very different controversialist from Lansing. In the first place he is careful to use no scurrilous language, or rather it is plain that he needs take no care to avoid it.

Another point of difference is that, whereas Lansing, and the whole crowd of common shriekers, use any stone that comes to hand to throw at the Pope and the Catholics, never stopping to ask for proof or for consistency with what they have said already or with what they are going to say, Professor Moore evidently has the end in view from the beginning.

A man hating Rome as intensely as Professor John Moore may be very useful in the doing to death of vulgar fictions. His word would go much farther than that of another man. Of this obligation he is sensible, and has expressed it in his first paper, in which he discusses and rejects the spurious Jesuit oath.

For instance, he lays great weight, apparently chief weight, for the spuriousness of the oath, on the fact that it is lacking in the *Monita Secreta*. But surely that signifies very little. Were the *Monita* genuine, which they are not, they do not turn upon the Jesuit vows, but upon the policy supposed to be propounded to the Jesuit brethren, especially to the superiors. They do not profess to take the place of the Constitutions. I have read them once, and with deference to fresher memory, I should say that they give no form of vows to be taken. It is in the Constitutions alone that we are to find the vows. Were the *Monita* genuine, the occurrence in them of so incongruous a matter as this oath—so carelessly at variance, moreover, with the smooth unobtrusiveness of their style—would be overwhelming proof of an interpolation for dishonest ends. Even were the oath genuine, it would be here quite out of place, since the *Monita* contemplate the brethren as working in Catholic communities, while the oath is directed, principally, to their supposed behavior in Protestant countries. The spuriousness of the oath appears, not from its being found or missed in the *Monita Secreta*, but from the clumsy baldness with which it contradicts elementary Catholic doctrine, and represents the Pope himself as a heretic. We might also as well discuss the authenticity of Father Tom's famous interview with His Holiness, over which indeed His Holiness, if he knew English, might well have a hearty laugh. It has a great deal more fun in it than the oath, and a great deal less malice.

In like manner, had Professor Moore thought it worth while to read Lorente, instead of contenting himself with one or two stock questions from him, he would never have fallen into the exquisite absurdity of reproducing Lehmanowsky's imposture as veritable history. Had he even consulted the moderately sized volumes of Doctor Rube, published by the English Wesleyans, he would have been saved from this mortifying blunder. I have already given the main points of absolute contradiction presented by the real event, as developed by Rube, Lorente, Scott Dyer, Guizot, and the encyclopedias, to the fantastic and sensational invention of the Pole. There are one or two points to be added. Had Lehmanowsky contented himself with representing the French soldiers as finding certain inmates in the secret prisons of the Madrid Inquisition, and setting them free, he would have said nothing improbable. Napoleon's order to break up the Inquisition (after the refusal of the Council to own his authority) and, to bring the inquisitors prisoners to him (which Rube informs us was done), naturally implied that if there were any persons confined in the house, they should be released. There may have been a few. Don Ramon de Arce's Grand Inquisitorship, it is true, (which had ended with his resignation nine months before) is described by Lorente as having been far from severe, for such an office. During the

ten years of this great prelate's inquisitorship, a very considerable number, in various parts of Spain, were submitted to private penances, of no great severity, and twenty to public. There were no sentences of infamy, and no capital sentences. There was one and the same Council refused to confirm it. Still there may have been a handful of prisoners in the house at Madrid. If there were, their release, and the abrogation of the Holy Office, would have given great satisfaction, for the Spaniards had become thoroughly tired of the oppressive tribunal, notwithstanding the essential mitigation, which, as Lorente says, took place after about 1750.

Unfortunately for himself, the Pole was not content to let well enough alone. Had he said that the prisoners were worn and thin, it would have been very well. Prison fare is seldom sumptuous or redundant, and Lorente assures us that inquisition fare was not so bountiful but that an extortionate jailer, if not very sharply overlooked, might sadly reduce it. He does not describe this as common, but says that it sometimes took place. But this does not suffice Lehmanowsky. He can not be content without bringing us up a crowd of attenuated spectres from subterranean dungeons, where they had for months or years seen no ray of daylight. Now Lorente expressly says that, however it may have been in the old days of the Inquisition, there were no such things in his day as subterranean dungeons. Indeed, to judge from his various narratives, even the elder uses of them must have been excessively rare. There were secret prisons, as well as open, but the former, no less than the latter, were, he declares, well lighted chambers, perfectly dry, and large enough for a little exercise. They were never warmed, and were allowed no lights from 3 p. m. to 7 a. m. In winter, therefore, the poor prisoners must have had to lie in bed most of the time, at least on the Castilian highlands. Moreover, the almost unbroken solitude was fearfully depressing. In the light of Lorente's narrative, however, the subterranean horrors go out in smoke, nor the smoke of an explosion that never took place, but the smoke of a discredited fable.

Professor Moore, speaking of the tortures of the Inquisition, quotes Lorente as saying that the descriptions of them have not been exaggerated. This is true. He says that even death ensuing was not so very uncommon. Yet the rules of the Inquisition, with a solemn hypocrisy equalling that of our old slave laws, and greatly disgusting the Poles, prescribed that "no one should be accountable for death ensuing under moderate use of the question." Yet Lorente, in saying that accounts have not been exaggerated, has reference only, as the passage shows, to formal treaties on the Inquisition written from authentic records. He is not thinking of such wild stories as that which Professor Moore reports, apparently with undoubting faith, of the "Streets of Serpents" at Seville. According to him, this is so called because a chamber of the Inquisition, fronting on it, was once found full of serpents. Found when? In 1808? But Lorente declares that from about 1750 (from which he dates the essential mitigation of the Holy Office) in every form was totally disused by the Spanish Inquisition. Before 1750, on the contrary, the Santa Casa of Seville was perfectly competent to guard its own chambers from intrusive inquiry, and to punish with due severity all that should dare to spread such stories about them.

Waiving this, however, I should like to know what notion Professor Moore has of the meaning of torture in the European courts of old, including the Inquisition. The common notion is, that it was a mere expression of vengeance. That vengeful displeasure often entered into it, even to a fatal end, is only too true. Yet in itself it was not meant to punish or to kill, but to extort confession from a culprit of crimes, in every form were already convicted of. It is true, because they were only too ready to believe it. No form of torture, however, could be used, which of its proper nature, apart from abuse, inferred death. Now to turn a prisoner into a room full of poisonous serpents was a direct infliction of death. Of such secret inflictions Lorente knows nothing. By the plainest implication (for he loses no opportunity of describing unusual treatment of prisoners) he utterly denies them. There was no more a chamber of poisonous serpents than there was in Spain a "Virgin of Nuremberg," with her hacking knives. There are only two (perhaps three) forms of death by sentence of the Inquisition known to him, both or all public. Where a culprit, at the stake, requested a confessor, he was strangled, and his body burnt. Where he refused a confessor, he was burned alive, at that time a usual punishment throughout Protestant and Catholic Europe. I think, however, that occasionally culprits guilty of other crimes than heresy were hanged.

Is it said that the serpents were harmless? Such an interpretation is humane, but ridiculous. Are we to credit the inquisitors with such lenity as to substitute for the torture, if they thought it requisite, an infliction, disgusting indeed, but not painful or dangerous? No, we must insist on our begotten in the brain of some earlier Lehmanowsky.

However, it is not to be supposed that I am the one man in America that never credulously believes a fiction, and never credulously rejects a truth. Communication will soon be reopened with Spain. If Professor John Moore will join me in ascertaining authentically from the municipality of Seville (1) whether there is a "Street of Serpents" there; (2) why it is called so, it may be that he will be able to turn the laugh with him. I will trust his virtue and he may trust my poverty, not to catch an advantage by sending a hundred *pesos d'oro* ahead to the mayor of Seville. These Spaniards' functionaries, you know, "are much condemned to have an itching palm." They ought to come to school to Taunman Hall.

There are some other quotations from Lorente which I think it might not be amiss for Professor Moore and other Protestants to know. They seem thus far to have had a most religious care to remain in ignorance of them. One is, that after 1538 the Emperor Charles V., as King Charles I. of Spain, exempted all the American Indians from the jurisdiction of the Inquisition, remitting them to the ancient episcopal tribunals. Another is, that after 1531 the Supreme Council took such a control of the provincial councils, as, in Lorente's view, essentially mitigated the irresponsible harshness of the local bodies, constituting the first great step towards that reduction of the inquisitorial procedures to "the sacred canons and common law," to which the Poles were often striving to bring them. This step he describes as followed by other similar steps, so that while the Spanish Inquisition never reached the true canonical model, or evangelical model of mildness and equity, it was much nearer to them in 1531 than in 1500, and still nearer in 1600. It thus advanced, by successive stages of improvement, until after about 1750, says Lorente, the inquisitors might be described as "models of mildness," compared with a Torquemada or a Deza. Doctor Rube gives the same view of the later Inquisition. When we talk of the Spanish Inquisition, therefore, we are always bound to make it known which of the four or five successive Inquisitions we are speaking of.

THE POWER OF EXAMPLE.

Mgr. Mermillod, the saintly and eloquent Bishop of Geneva, once related the following incident, to show the importance of paying outward marks of reverence and respect to the Blessed Sacrament:

Before his elevation to the episcopate, when he was parish priest of one of the churches in Geneva, it was his habit to go into the church every evening to pay a visit to the Adorable Sacrament of the Altar, to see that the sanctuary lamp had been replenished, that the doors were securely locked, and that no person was concealed in the sacred edifice. Before returning to the presbytery, he would kneel again for a few moments on the altar step and kiss the ground as a sign of respect for Our Lord.

One evening, when he had done as usual, and, believing himself alone, was rising to depart, he heard a sound at the farther end of the church; and, looking round, was astonished to see a well-dressed lady step out from behind one of the confessionals.

"What are you doing in the church, Madam, at this late hour?" inquired the priest.

"I will tell you why I am here," she replied. "I am a Protestant, as you no doubt suppose. I have attended the course of sermons you have been delivering upon the Real Presence of Our Lord in the Blessed Sacrament. Your arguments perfectly convinced me of the truth of this doctrine. One doubt, however, still lingered in my mind—pardon me for speaking plainly.—It was this: does this man himself really believe what he teaches? In order to settle my doubt, I concluded to ascertain whether your practice in private corresponded with your public exhortations; and I resolved that if your behavior toward the Holy Sacrament of the Altar when no eye saw you was such as your faith seemed to dictate, I would become a Catholic. What I have witnessed this evening has clinched my conviction, and I am ready and willing to make my abjuration whenever your reverence can receive it and give me the instruction that may be required."

Soon afterward the lady was received into the Church, and became one of the most fervent Catholics in Geneva.—Ave Maria.

AN INFANT APOSTLE.

A Protestant lady called at the home of the Sisters, adjoining the little parochial school, and asked if they could take "Baby"—a boy of nine years—in their school for the coming year. The lady proceeded unasked to tell the reason why she desired to have her boy with the Sisters. One day when Baby was playing in the kitchen the mother started a confidential, affectionate chat, just to entertain the child and make a test of his affection and devotion.

"Baby," said the mother, "is there any one you love more than you love me?" "Yes," replied the boy. The mother was a little startled and said: "Well, my dear, who is it?" "Why," continued the child, keeping on with his play, "God, of course." "Oh! to be sure," responded the mother in silent wonder; for she knew she had been indifferent to the child's religious training. Without any manifestation of her surprise, the mother went on to say: "But, Baby, I come next after God, do I not?" "No," replied the youngster, "there is another." "Who is it?" the mother said. "Jesus," said Baby; "don't you know, mamma, that Jesus died for me? The child did not fully know or understand the Divinity of Christ. The mother was still pleased, though very much surprised. So long as the affection of the child was not given to any creature she was satisfied. However, she persevered in her questions. "Is there any one else you love more than me? I am sure I must come after Jesus?" Frankly and teasingly he threw his bright, young and innocent eyes to his mother's face, and said: "Only one more, mamma." The boy put aside his playthings, went over to his mother, put his arms around her neck, drew her head to him, and whispered in her ear: "I love Mary, the mother of Jesus; and you, mamma, come next to Mary."

The mother was moved to tears, and, after hugging her child with unfeigned affection, proceeded to question him as to where he got his information about Jesus and Mary. It was from a little Catholic playmate who had been attending the Sisters' school just four months.

Every child that goes forth from the parochial school is an apostle, and God knows, the country needs apostles.—Los Angeles Tidings.

AT CHURCH.

When you enter the church remember that you enter the presence of God. Those only who look to Him will find Him there.

Be very silent, never whisper, and if any one tries to whisper with you seem not to hear them, but give your attention to God only.

Kneel upright and reverently, and pray with your whole heart.

Keep your eyes fixed on your prayer book or the altar, and do not look about you.

Wear the best that you have in honor of our Lord's presence, but gaudy, conspicuous colors are in bad taste everywhere, especially in church.

What She Believes. "I believe Hood's Sarsaparilla is a good medicine, because I have seen its good effects in the case of my mother. She has taken it when she was weak and her health was poor and she says she knows of nothing better to build her up and make her feel strong."

Hood's PILLS cure all liver ills. Mailed for 25c. by C. I. Hood & Co., Lowell, Mass.

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HOW FAITH IS LOST.

"Some time or other, years ago, they admitted a thought against religion; they smiled upon some scornful imputation against the Church; and the light of faith which had thrown a beauty round their boyhood and had warmed them into intense love of God, went out forever. They sinned against the inspirations of the Holy Ghost. They sealed their conscience a snare the inspirations of faith, and God left them to themselves. Age brought no change, and when the end came they looked to older times, when the beauty of God's sacraments beamed on their opening boyhood like the gladdening influence of spring. They were happy then, in the consciousness of a simple, undoubting faith. But long years of exile from faith and from God have flown by. Schoolmates, friends, parents, brothers, sisters in that run of years have been gathered to the grave. They died in the faith; they went to sleep in the radiance of the Last Sacrament, in the smile and embrace of God. But for these no sacraments, no repentant act of love, no plea for mercy, relieves the darkness of their doom, and they die as they lived."—Rev. F. M. Kiely, in Catholic World Magazine for August.

A QUEBEC GIRL COMPELLED BY FEMALE WEAKNESS TO GIVE UP SCHOOL.

Till She Began to Use Dodd's Kidney Pills—Now She is Healthy and Strong—Dodd's Kidney Pills Cure Women's Ills.

St. Cuneogonda, P. Q. Nov. 7.—The case of Mrs. Ellen Dowson, of Gerard street, Toronto, has a parallel in this place. Dodd's Kidney Pills have brought happiness into a stricken home, by restoring a beloved daughter to health and strength.

Mr. P. Dabois, who resides at No. 100 Napoleon Road, in this place, tells the story in these words: "For many months my daughter endured the agonies of 'Female Weakness' and Kidney Disease. No remedy we used gave her the least relief, and she became so ill, finally, that she was obliged to remain at home from school for fully three quarters of the time."

"By a friend's advice, I bought a box of Dodd's Kidney Pills for her, and was delighted to see that she began to get better almost immediately after beginning to use them."

"She has taken in all four boxes, and is to day in better health than she ever enjoyed in her life before. She is strong and healthy and goes to school every day."

"I cheerfully certify to the wonderfully beneficial effect of Dodd's Kidney Pills in cases of Female Trouble, for, besides my daughter's cure, I know of a number of instances in which they have completely cured the sufferers."

"Women who suffer from any of the diseases peculiar to their sex, can find no other remedy that will relieve their sufferings and permanently cure their complaints so quickly and thoroughly as Dodd's Kidney Pills. The testimony of thousands of women who have been cured proves this beyond dispute."

Dodd's Kidney Pills go to the root of the matter. They heal and strengthen the kidneys, and so remove the cause of disease.

All druggists, 50c. and \$1.00. SCOTT & BOWNE, Chemists, Toronto.

Advertisement for Surprise Soap, featuring the text 'SURPRISE SOAP' and 'MAKES CHILD'S PLAY OF WASH DAY'.

Advertisement for Carling's Gold Medal Ale, Porter & Lager, featuring the Carling logo and the text 'CARLING'S GOLD MEDAL ALE, PORTER & LAGER'.

Advertisement for 'Famous' Baseburner, featuring an illustration of a stove and the text 'Famous Baseburner' and 'The Handsomest and Best Working Stove of this Class in America'.

Advertisement for a Free Solid Gold Shell Ring or Curb Chain Bracelet, featuring an illustration of a ring and the text 'FREE! A Solid Gold Shell Ring or Curb Chain Bracelet'.

Advertisement for The Priestly Office, featuring text about the priest's role and the text 'THE PRIESTLY OFFICE'.

Advertisement for Colman's Salt, featuring the text 'Colman's Salt' and 'THE BEST'.

Advertisement for SINGER Sewing Machines, featuring an illustration of a sewing machine and the text 'SINGER Sewing Machines'.

Advertisement for Hood's Sarsaparilla, featuring an illustration of a woman and the text 'HOOD'S SARSAPARILLA'.

FIVE-MINUTE'S SERMON

THE LAST JUDGMENT.

Men withering away for fear and trembling, what shall come upon the whole world? (Luke 21, 26.)

The great day of which our Lord speaks in this day's gospel, the day of fear and trembling, will come, the Lord will appear in fire, to the living and the dead. The signs will precede this day. Antichrist will appear and persecute the Church with bloody martyrdom.

All mankind will be gathered and in fear and trembling awaiting the coming of the Judge. And, the heavens will be suddenly opened, the cross, the sign of salvation will appear in the air and on the firmament, the Eternal God, surrounded by the hosts of angels, approaches to judge the world.

When the sheep are separated from the goats, the books of divine works will be opened, that is, the good and the evil of each man will be revealed. The good will be clearly and distinctly reflected as in a mirror, before the men and angels. All will rejoice, when their virtues, which so often misrepresented and hid from the world, will now be crowned with honor.

The wicked, however, howl in despair which the hypocrisy will be torn from their hearts, in unfeigned grief. Truly, then they will cry out and utter a cry: "Ye mountains, ye hills, cover us."

When everything, even the secret, is brought to light the pronounced that irrevocable that sentence deciding for all. With a countenance of infinite affection, the Divine Judge will judge the good and say: "Come ye of My Father, possess the kingdom prepared for you, from the foundation of the world." (Matt. 25, 34.)

And then the sentence of fire will follow. Ah, if I fear to it, how will the sinner tremble! "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25, 41.)

O God, how terrible is every word of sentence! Depart from me, ye cursed, cast out from Me, His Blood for you!—Depart ye cursed! O terrible word once blessed all. He who has prayed even for His murderer announces this curse upon where will you go, ye cursed eternal fire! To burn in the flames! To burn in the fire, to dwell, and also in fire, says Jesus, hence without consolation, without hope, without me, into that fire, which has been prepared for the devil, and his angels, to be increased with the sum of humanity, to be the object of all human malice? Ah! at the very blood seems to freeze in my yet the damned will not on these sufferings for all that will endure them in all that will immediately be executed, opens, and the blessed Christ in the Heavenly amidst the jubilation hymn. But hell opens also, and victims plunge into its abyss. A last cry of woe penetrates and silence reigns. Hell never again to open. This, then, is the end of that day.

Tremble not, ye good, ye ing, on account of the last day; rejoice, raise your voice, for your redemption is in life, you have been faithful in life, and on the last day, acknowledge you as His. But tremble, ye sinner!